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HOPE INSPIRES EVERY TREE.

Hope inspires every tree
Which rude autumn winds stripped bare;
Hoping with the silent strength
Of its buds through winter drear
Till the sap shall burst at length,
And new foliage crown the year . . .

—Frederich Rueckert.

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THE PACIFIC

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OUR ISLAND MELTING POT.

According to a recent tabulation the total population of the Hawaiian Islands is 228,771.

The Japanese lead with 97,000; the Hawaiians come next in order with 23,770; the Portuguese number 23,755; the Chinese, 21,954; the Filipinos, 16,898; the Caucasians, 16,042; the part Hawaiians, 15,334; Spanish, 3,577; Porto Ricans, 5,187 other nationalities, 5,254.

Counting the Army and Navy there are about 9,900 more.

Honolulu has 68,000, and the population of Oahu, outside of Honolulu, is 39,000. Hawaii has 65,000; Maui, 36,000; Kauai, 28,913, and Kalawao, 710.

We have been interested in a comparison of these statistics which were of June 1916 with the United States Census bureau returns for 1910. At that time the population of the territory of Hawaii was 199,909.

The Japanese numbered 79,675 or 42 per cent.

The Hawaiians stood next with a total of 26,041. The Portuguese, 22,300; the Chinese, 21,374. The Caucasians, 14,867.

In 1910 Honolulu had a population of 52,183, and 12,043 of the number were Japanese. The white peoples totaled 9,200.

It will be observed that the Caucasian population is only slightly greater now, than it was in 1910—the increase being 1,175. But the Japanese have gained 17,325.

The Hawaiians have lost 2,271, while the Chinese and Portuguese have remained about the same in number.

What will the islands be politically a decade or two hence? Will there be Japanese congressmen and senators by the middle of the 20th century? Or will the islands be kept a territory and there be Japanese territorial delegates to Washington and Japanese governors on the islands? These are interesting questions.

The Japanese are a fecund people. During the last ten years about forty-three thousand Japanese children have been born in Hawaii; all of them are American citizens. In a few years the power to control will rest in them.

The New York Post published on the 30th of December a 32 page supplement called "The Japanese Supplement." One of the articles therein is entitled "Hawaii, the Melting Pot." In that article we are told: "You will find a Japanese representative on the Promotion Committee of Hawaii, on the Chamber of Commerce committees, in the manageent of the annual carnival of Honolulu. If you go to any public school in Honolulu you will find Japanese children side by side with American children, reciting in one tongue about the landing of the Pilgrims and the liberation of the slaves. Pick up the Honolulu Star-Bulletin, turn to the sporting page and skim over the line-up of the McKinley high school foot-ball team: Thompson, quarter back; Iwanago, left half; Bent, right half; Tsukijama, full back—and Chang, left tackle; and Oliveira, right end. Or better yet, go to Aala Park, a playground in one of the crowded parts of the city, and see a 'choose-up' boys' baseball game: White and brown and yellow youngsters on each team indiscriminately, and all excitedly coaching each other in baseball slang that is all the more picturesque for being broken."

It is stated by the writer of the article from which quotation has been made that "where they have not been rebuffed, where no atmosphere of suspicion and hostility has been thrown around them, the Japanese have proved themselves as willing to share in the life of the community in which they have settled as any other people."

"Given an opportunity for Americanization, they have seized it. They are sending their children to the public schools as eagerly as any newcomers on the mainland. The children are as keen to use their English in ordinary communication as are the children of the Russian Jews or Italians in New York or Chicago."

Twenty years ago the Japanese were exclusively laborers on the sugar plantations, and at the present time more than sixty percent of the plantation workers are Japanese. But now they have an important place in the business life of the towns and cities. Today they have stores, banks, real estate companies, newspapers etc.

In the fisheries and as boatmen they have displaced the Hawaiians; they compete with the Caucasian pine-apple growers, grow vegetables and flowers for Honolulu and Hilo and crowd in continually in the small retail trade lines.

There has been opposition to all this, but generally the Japanese in Hawaii has been allowed to make his way as others have been allowed.

"Nowhere, more earnestly than in Hawaii," says the writer of "Hawaii, the Melting Pot," 'do they pray for the smoothing of those frictions between Japan and America that are so palpably artificial. For them the stake is not only peace, but the hope of a fine achievement."

It is evident that Mr. Nathaniel Pfeffer, the writer of this article on Hawaii from which we have been quoting, sees that an economic issue is not far distant.

"The demand for higher wages, better housing, and improved conditions generally on the sugar plantation is becoming more insistent each year. With every new opportunity for advancement, the Japanese will be less and less contented to work for $18 a month and a crude company house. And it is not to be expected that children educated in an American public school will be satisfied to follow their fathers as unskilled laborers."

Much as to the future in Hawaii, we are told, depends on how we treat the Japanese here in the mainland "If we allow misunderstanding to sharpen to hostility, if we allow the race issue to become acute, then in Hawaii it will be tragic. Left to themselves they have full confidence that they can solve those problems that are purely local. They have a background and a long precedent of tolerance; and, even more of association. Where children have grown up together, they will minimize the importance of those differences that distinguish race from race; they will be less likely to assume for one dominance, and for the other inferiority."

This much as American citizens we should keep in mind: If we seek to box up the Japanese in Hawaii or anywhere else—put the lid down and sit on it there will be an explosion.

Agitators can make use of these statistics—especially those showing how the Japanese multiply—and greatly alarm some of our people. Christian folk who are thoughtful will realize anew that we face problems with respect to the Japanese which can be solved only through the spirit of brotherhood, and will direct their efforts accordingly.

The Japanese must be given an opportunity on the face of the earth equal to that of any other race. Any people attempting to keep them under, for self-preservation or any other selfish reason, will themselves go under.

MORE CONCERNING THE PATIENCE WORTH PHENOMENA.

Recent occurrences in the Patience Worth communications in St. Louis have added to the interest in the phenomena that have attracted the attention of people all over the country for several years. Last August in the midst of the long-continued story "The Sorry Tale," which gives in biblical language the biography of the impeninent thief on the cross, Patience broke in with words to the Currans that she was going to tell them something "close, yea close."

The message as it came to them in its completeness could be interpreted in one way only—that Patience was to be the channel of putting into their charge a new born child. They were asked to devote the proceeds from her published communications to this wee one whose name was to be Patience Worth. Some of her words were:

"Look. look ye, this one shall be a one that needeth sore, mind ye! And look ye, look ye. For all this wee hand plucketh from out thy heart, even so shall it be filled".

And again: "Ye shall whisper sweets unto this bit, e'en at in the sma' ear that heareth not the full worden."

"Yea and unto this this one thou shalt speak o'a fairie damie who ministereth; and o' Him who hath sent her."

When some friends of the Currans remarked one night that the baby might be sent to them without any searching o ntheir part, Patience gave this message: "Thinkest thou that the sheep cometh unto the shepherd without the call-in'? Nay. Ye shall seek, and thine handmaid shall leap thee at thy hert, and thee and thee and thee, the loves o'me shall for to set thee warm o'loving.

It is said that Mrs. Curran by the merest accident received information concerning a child soon to be born which it seemed would fill all requirements if it should prove to be a girl.

The mother, a widow, was facing the world in poverty and was willing to have the child adopted.

At nine o'clock one night the Currans were receiving installments of the "Sorry Tale" when Patience Worth stopped with the words "This be nuff." It was expected that the child would be born that night; and and the Currans had arranged to call over the 'phone at ten to ascertain.

Later Patience Worth explained why she stopped the message: "Think ye I be asterin' o'brew (writing a story) and this thing bein'?"

We are told that this Patience Worth baby has red hair, and Patience said that she had red hair when she lived on earth.

It has been ascertained that the father of he child was English and he mother Scotch, the supposed parentage of Patience Worth.

The "Spirit Mother" of the child frequently speaks of is as having a mission.

And among the messages to those to whom it has been entrusted was this:

"Wrap thee thine arms 'bout this wee sma' fleshie and leave thy love to clothe o' her." And at another time they were admonished thus: "Nay pity lovin,' but lovin' lovin'!

Persons who have investigated this phenomena are divided in their opinions with respect to it.

Caspar Yost, the St. Louis editor, who wrote the first book concerning it has an article in the Forum for January in which he says: "Many of us are disposed to jump sideways when the word 'supernatural' is mentioned. None of us know exactly what it means, but we have a feeling that it isn't proper to have any association with it. I have that feeling and I shall not attach the term to Patience Worth. Neither would I willingly apply the word 'spirit' to her; because in the first place I do not know what a spirit is, and have my doubts about the knowledge of other people; and second, because it is commonly used as a synonym for ghosts, wraiths, spooks, and other shadowy creatures unpopular in good society.

"But whatever the terminology it is difficult to avoid the conviction that here at least is something outside of human personality—something definite, consistent, intellectual, compelling attention. Whatever we may designate it, it seems indubitably to be something that has lived in the flesh and that yet lives when the flesh is gone.

"The first book about her is merely introductory. The larger literature is to come. When she has confirmed the independence of her personality by means of this literature, when she has proven by it that she is a soul unconfined by flesh, then the message that she is delivering, the assurance and promise of another life, may find acceptance. For the present it is enough to know that she is the tenderest, most lovable intelligence that has spoken from out the Beyond in twenty centuries."

Mrs. Curran herself in a letter to the writer of an article in the last number of the Unpopular Review, after three years of close acquaintance, being in that time the channel of the communication of more than nine hundred thousand words, says:

"I have come to believe that Patience Worth is a discarnate spirit, speaking to me and through me to others from a state of actual existence outside, beyond or different from the ordinary life of mortals."

Mrs. Curran has watched carefully to see if any events during the day have any effect on what is produced at the evening sittings, and has not been able to find the least connection.

She writes it as her profound conviction that none of the 900,000 words have been consciously or unconsciously produced by her. At one time in the Sorry Tale her own mind acted. She saw in the small vision that seem to relate the tale to her a very rocky path, and immediately her mind remarked to itself 'What a rocky place, and her hands recorded on the oujia board "the rattle of rocks."

Immediately Patience Worth broke in and asked her why she had put her tongue in the brew, and corrected the "rock" to "stones," thus making the phrase consistent with the book, in which the word rock does not appear.

The opinion of the writer of the Unpopular Review article is: "A probable explanation is that she possesses in an unprecedented degree a faculty recorded of many others of building up from trifles of observation, often unconscious, great structures entirely out of proportion to the known material, and doing this in day dreams, just as nearly all of us do in our dreams at night.

"But how that faculty gets into us, and where it comes from are perhaps the hardest questions, and perhaps even in these days the most important questions engaging the mind of man. Their answers may do more than all the chancelleries, legislatures and armies to solve the terrible

problems with which these are now so agonizingly engaged."

PACIFIC COAST NOTES.

The University of California has invited Raymond Robins to give several lectures on Social Service.

The Presbyterian theological seminary at San Anselmo seeks an addition of $200,000 to its endowment. Captain Robert Dollar has given the first $50,000 unsolicited.

The Presbyteriian and Methodist churches at Richfield, Utah, have united and formed a Community Church. It is the only evangelical church among ten thousand people.

The Temple Baptist congregation of Los Angeles has started a movement to raise $350,000 for a new church home. The first Sunday $210,000 were pledged, part as a memorial to Robert J. Burdette.

The Boston Transcript has reprinted from The Pacific the New Year Message which the Rev. Dr. Brooks sent out to his people this year. The Transcript quotes also from the Rev. A. W. Palmer's address on Billy Sunday.

It is said that Wyoming, as a lone wet state in the neighborhood of dry states, is worth at least $25,000,000 annually to the liquor trade. A desperate effort will be made to hold it for such trade. But the estimate of the anti-saloon forces is that about 75 per cent of he electorate will vote for prohibition.

Mrs. Henry H. Atkinson remains at Harpoot, Turkey, where Dr. Atkinson gave up his life in December 1915 in unsparing service for the suffering people of that land. In a recent letter Mrs. Atkinson said: "The hospital is open. The officials are kind to me, but it is hard for a woman to try to take a man's place. When Enver Pascha came through here he visited the hospital, then came and spoke appreciatively of Dr. Atkinson and asked to see his little son. I called the boy (twelve years old). Enver kissed him and then took a beautiful silver war medal from his own breast and pinned it on Henry, telling him that it was to show the government's appreciation of his father."

"The most interesting race under our flag" is what Frank G. Carpenter, world traveler and journalist, calls the Eskimos. They number about 30,000 and about half of them are found in Alaska. Those about Nome make their living by fishing and hunting and selling ivory carvings. They dress in half-civilized fashion. Many now speak English. Teachers in the government schools say that the children have more than ordinary intelligence. The Eskimos are said to be learning rapidly the value of money. The day has passed when they give a polar bear-skin or a bale of foxskins for a fish-hook. They are beginning to build homes above ground, with windows to them. The women are learning to cook. They like sweets and one Eskimo will eat more sugar than a whole family of whites.

Several months ago The Pacific had mention of the federation of the Congregational and Disciple churches at Toppenish, Washington. We learn that this organization continues to work successfully. Recently news concerning it is to the effect that one of the most effective departments is what is called "The Christian-Congregational Ladies' League." Before the federation each church had a rather inefficient organization among the women of ten or twelve members each. Now there is in the joint society an efficient group of fifty. It is stated that the following factors have contributed to the success of this federation: "First, the community is young. It has not been necessary to deal with long-established organizations. Second, the union between the two churches was not forced. It was a growth. Third, points of agreement between the two churches have been persistently emphasized. Fourth, the property interests of the two denominations are co-operative. Fifth, denominational identity has been preserved. Sixth, a worthy program of community service has been promoted." We are told that the co-operative plan under which the church operates makes a strong appeal to the business men of the community and the church has no serious difficulty in financing any worthy enterprise which it undertakes.

The pastor of the University Methodist Church, Los Angeles, writes of university churches as perennial problems. He says that he ought to know, as he is handling his third of that kind of church. This is the way he puts it: "The professors are wise and weary. The students are eager and busy and up in the air. Both are poor, and happy to make ends meet. The college functions and Church schedule call for twenty-one days of each week. Through the curriculum the world is under the microscope with no vacation and is rated accordingly. It is a small affair. The wisdom of immaturity is shared and grows mottled. The residential people admire and wonder and wait and pray. The Church is quite unlike the one back home, and is brobably not what it ought to be. We are only here for a while, and why get serious over anything but the sheepskin? Paul was happy to run his ship aground where two seas met and here are a dozen. Yet it is exactly where these wild waves toss for four long years or more that men are made and marred, and what is to do about it?" With such a realization of the problem it was decided to have "an old-fashioned revival" in the Los Angeles university church. A minister was brought from Chicago to do the preaching in the church auditorium. A leading Los Angeles pastor spoke each day in the college chapel. Both met the students in personal interviews. Two great evangelistic institutes were held. Four splendid services marked each Sunday in the church; excellent music was furnished; the president of the University and the faculty and the official board of the church worked in delightful harmony. "The sanest, highest, ideals of religion were constantly pressed home to heart and life, and without criticism or complaint." The meetings continued for two weeks. And here are some of the findings: "There will be not less than 150 accessions to the Church. A college faculty and an official board may work together with tremendous effect. A student body may be made perfectly at home in their college Church. Evangelism need not be cheap or vulgar to win. The pastor is the best evangelist. The model university church would be on or at the campus. Any university Church must recognize it is a problem and work out its own salvation. The student life of the country is the readiest to respond when intelligently appealed to. A real revival leaves one hungry for another. These are a few of many good results of two short week's experience in coöperative college and Church evangelism."

THE VOICE OF THE STENTOR OF YOSEMITE IS HEARD TWO THOUSANDS MILES FROM CAMP CURRY.

Is the foregoing a statement? Perhaps not to those who know for how many year the Stentor has been doing daily practice for several months of the year at Camp Curry. However, this is what we find in the last number of The Friend, a Honolulu publication:

"Mr. and Mrs. David A. Curry of the Yosemite, found

many old friends, and left a host of new ones in Honolulu, after their visit here in November. Two daughters were with them. Mr. Curry's illustrated lectures were given in so many places that everywhere we hear expressions of appreciation and of delight at his descriptions of the marvelous beauties of the Wonderland of America. The Stentor's call, too, has captured the imagination of young Honolulu, and is imitated on the streets in various accents.

"A test of the carrying power of Mr. Curry's voice was made one rather windy day, when the Stentor stood on the summit of Punchbowl and called to a person standing on the roof of the Young hotel. His voice was distinctly heard from that distance though the words could not be distinguished."

CHRONICLE AND COMMENT.

The expense of the Y. M. C. A. work on the Mexican border is about $1500 a day.

Boston is seeking to raise $350,000 for an Army and Navy Y. M. C. A. building.

This is up-to-date: A Chicago church presented its pastor an automobile; but more than that—it endowed it.

Students at the University of Pennsylvania have given the Y. M. C. A. two thousand dollars for settlement work and foreign medical missionary interests.

Next Sunday will be Visitation Day in the churches of New York City. Catholics, Protestants, and Jews unite in the movement. The aim to visit every home in the city that afternoon.

Military drill is tobe introduced into the University of Michigan. A chair of Military Science is to be created and the government will be asked to assign to it a United States army officer.

A straw ballot at Yale showed 1112 students in favor of compulsory military service and 288 against it. The vote was only on the broad principle involved, and not for any particular form or plan.

The Rev. J. H. Shakespeare, an English Nonconformist leader, after a visit to the war front in France says that there has never been anything like the magnificent service the chaplains are rendering.

The Rev. Dr. William J. Dawson, pastor of the First Presbyterian Church of Newark, New Jersey, has gone on a visit to London, where he is to meet his son who has been one of the Canadian soldiers in France.

The trail-hitters in the Billy Sunday evangelistic campaign in Boston numbered 47,000, and among them were 1000 Catholics. The offerings for Mr. Sunday totaled $50,828.64. The other expenses were $90,000.

The Rev. Herbert A. Jump was the preacher at Mount Holyoke College for Sunday January 21. Mrs. Jump is a Holyoke graduate, a member of the class of 1902. President Moton of Tuskegee was the preacher the preceding Sunday.

The Rev. Dr. Clifford, the eminent Nonconformist minister of England, expresses the opinion that women will obtain the franchise soon in the United Kingdom. "Opposition has died away. There is hardly a whisper of disapproval."

At the recent national student prohibition convention at Lexington, Kentucky, seven hundred delegates representing 128 colleges and 28 different states pledged their best life service to the prohibition cause until national victory is attained.

Edwin Markham spoke in a Swendenborgian church recently in New York City and told how he became a student of the doctrine of the "New Church": He emphasized some of the teachings which had appealed to him as inspiring and illuminating.

Dr. Felix Adler having remarked that there is no hell and that it was unfortunate that Billy Sunday was coming to New York to worry people about it, the Rev. Percy S. Grant of the Church of the Ascension has announced that he will preach on the subject, "Do We Need Hell?"

An effort is being made to raise $250,000 for a Union Religious Center at the University of Wisconsin, and a further sum of $250,000 as an endowment for the same. The desire is to give a place where all the religious forces in the university may carry on their work. Included in the plans is an auditorium to seat 4,000 persons.

"Shall We Take Jesus Seriously?" asks Dr. Shailer Mathews of the University of Chicago in an article in the North American Student. Dr. Mathews remarks therein, "The message of Jesus to the world is not to 'get rights', but to 'give justice'. But to give justice means the sacrifice of privileges which men have come to regard as rights. Can the teaching of Jesus lead to the voluntary surrender of such privileges?"

The colleges under the direction of the Disciples of Christ enrolled during the closing term of 1916 students to the number of 6,256. Of this number 734 were ministerial and missionary students. The largest enrollment was at Drake University, Des Moines, Iowa, 1,532. Of this number 1000 were ministerial and missionary students. The Disciples have a college at Spokane, Washington, chartered as "Spokane University." The number in attendance there was 147; and 37 of these were ministerial or missionary students.

Many remarkable stories concerning the Rev. Dr. Aked having reached England, the Christian Commonwealth, a London publication, wrote to him a letter of inquiry. They seem to have thought over there that Dr. Aked was pauperized and without opportunity to get anything to do. Dr. Aked replied: "I am distressed by the knowledge of stories about me which have reached England. It is, however, largely my own fault. I ought to have known better than to let off a flippancy to a newspaper man. A youngster on a Detroit paper asked me, "Where are your headquarters now, Doctor, New York or San Francisco or Stockholm?' And I was so misguided as to answer. 'I have no headquarters. I am a fugitive and a vagabond on the face of the earth.' He translated this Old Testament phrase into 'pauper'; and pauper I have been ever since." With reference to the lecturing which he has been doing since his return to the United States Dr. Aked stated: "A man can make on the Lyceum and Chautauqua circuits an income which makes the salary paid to any preacher look beggarly. All the same, I am almost sorry not to be in need, so grateful, refreshing and comforting is the sympathy which the 'pauper' brand has brought me."

In one of his sermons in Boston Billy Sunday remarked that Yale once had a revival; and at once he asked, "But, what would you think of a revival at Harvard?" And then he continued: "You know it's widely reported that fifty-five per cent of the university and college faculty members of the country are absolute—openly—atheists. It's getting

to be a question now where we can send our boys and girls. I don't know of any element of young men in the country whose minds are so open to the influence of Jesus Christ ....I know it so. And if it were not for the Godless professors...." Again his sentence broke unfinished with the fierceness of his anger. "O, if the young men of Harvard had the least bit of encouragement they'd be swept into the Kingdom like doves." Nevertheless, Mr. Sunday says that Boston has given him a new vision of God. "Boston," he says, "is not so cultured and intellectual but that it still has the childlike desire for the Gospel of Christ, and this has surprised me. Boston is, and is recognized, as the intellectual center of this country, and I had expected more indifference to my preaching, but, in spite of traditions—in spite of culture—the people of Boston have thronged to hear me. They have sought to learn about Christ, as the bee seeks the honey from the flowers of the field."

DR. CAMPBELL MORGAN OF LONDON GOES TO MELBOURNE, NOT TO LOS ANGELES.

Press dispatches from Los Angeles last Friday stated that the First Congregational Church of Los Angeles had cabled a call to the Rev. Dr. G. Campbell Morgan of London, who resigned a few weeks ago a pastorate of twelve years at Westminster Chapel. But the latest papers from London state that he had early in January accepted a call for one year to Melbourne, Australia—to the Congregational Church of which the brilliant Dr. Bevan was for many years the pastor.

When Dr. Morgan took charge of Westminster Chapel in 1904 there were 230 names on the roll. During the twelve years 1,531 new members have been received, and at the present time the membership is 948.

In resolutions recently adopted it was stated that Dr. Morgan's ministry had afforded a splendid illustration of the value of expository preaching and systematic Bible study.

The Bible School conducted by Dr. Morgan each Friday for eight months of the year has drawn students not only from all over London but from the surrounding country.

Dr. Morgan closed his work in London last Sunday. At the last service concerning which any account has come to this country, Sir Albert Spicer was, as usual, one of the most attentive listeners; and almost every pew held khaki-clad worshippers.

Never, it is said, did Dr. Morgan speak with greater tenderness or with a clearer discernment of common needs. His text was: "Fear not; believe only." In his prayer were these words: "Many of us feel today that we are entering on the pathless, trackless, wilderness. Thou, our God, art the God of the wilderness journey."

In the sermon were these words: "Answered prayer does not always mean that I get what I think is good for me, but it always means that I get Him. In the walk with Him faith is forever justified."

THREE LETTERS CONCERNING THE DESIRE IN ENGLAND FOR PEACE SMUGGLED INTO THE UNITED STATES.

Three letters from eminent Englishmen, relating to peace, have been smuggled into the United States during the last two months. The first from Bertrand Russell The Pacific had mention of and quotation from several weeks ago.

The second was from Arthur Ponsonby, a member of parliament; the third from Charles Roden Buxton. All were written before the German peace note was published. The latter maintained that a reasonable peace could be secured, but that the Government was not aiming at a reasonable peace. Buxton's words in part were: "I do not profess to know the exact objects which the Government has in view. What I do know is that it must have other and further objects in view than those which the people of this country took up arms to secure. One of them they have openly announced. They have approved the resolutions of the Paris economic conference which involve the establishment of a commercial boycott against the Central Powers. To add this to our objects means to prolong the war long after it might otherwise have been ended."

"Mr. Ponsonby's appeal argued that while the Allies had not crushed Germany they had attained the ends for which England entered the war. He said in part: "If you want to prevent this fearful calamity from happening again you must substitute co-operation for rivalry among the nations, the harmony of an International Council for the conflict, of international armaments. These great objects might be obtained without further bloodshed; not by a frenzied desire for revenge and triumph but by the wise determination of the people to insist on the Government stating their terms and opening negotiations."

Dr. Lynch, Secretary of the Church Peace Union, stated last week in New York that 150,000 English workingmen had asked the British Government to negotiate with Germany for peace. News came to him from a young woman whose name he was not permitted to give.

THE REV. DR. HILLIS INDICATES SIGNS OF NATIONAL DECAY.

The Rev. Dr. Hillis of Plymouth Church, Brooklyn, has been preaching a series of sermons on the question, "What Is the Matter with the United States?"

In the concluding sermon of the series, he declares that he is not a pessimist, but that there is great need for voices of warning.

Among the signs of national decay that foretold in the past the fall of great cities, he says is the increase of frivolity, the waxing of pleasure, the decline of seriousness and the loss of simplicity. "Gibbon will tell you that nemesis overtook Rome in the hour when the multitudes went up and down her great streets in pursuit of pleasure. The women gave themselves up to fleshy appetites, and the men to eating and drinking. Bread, feasts and holidays became the important words for the descendants of noble Scipio and glorious old Cato. And is there no parallel to be found in the night scenes of Philadelphia and Pittsburgh, New York and Chicago? Is there no meaning in the choking to death in Philadelphia of a girl who was called ideal in her form and beauty? In their best estate Florence and Athens, before they sinned and fell, would have received this girl as an angel of God, a new ideal of art and eternal loveliness. Is there nothing of warning in Julius Chamber's statement that little girls in regiments parade Chestnut street and Broad, just under the eaves of Independence Hall and the statue of Benjamin Franklin? But are the sons of Pittsburgh less culpable or the daughters of Broadway and Michigan avenue more exalted? What shall be said about children starving in Armenia while your sons and daughters feast at twenty dollars a plate on New Year's night in your hotels? What? No decline in the realm of intellect and genius in this republic? Twenty years ago there were five thousand bookstores in the United States —now there are five hundred. In proportion to our population this republic publishes and reads one book while

Europe reads five books. Less than one hundred thousand people are on the books of men who sell good pictures. The other ninety-nine million nine hundred thousand are not interested. Further, a lecture on O'Connell by Wendell Phillips sixty years ago would fill any theatre in the United States. Today a lecture on Lloyd George at a dollar a ticket, in a Broadway theatre, would not draw a corporal's guard. An essay or a sermon that before the Civil War would have filled a church on Fifth avenue on a Sunday morning today would not attract a handful. Truth must be sugar-coated. The appeal to the eye through a moving picture at an expense of ten cents, draws thousands. The preacher is allowed in most churches twenty minutes in which to raise the dead. The prophet of the dying soul at his peril uses twenty-five minutes for the work of resurrection. I am no pessimist. I am one of those who believe that truth is gaining over error, liberty is gaining over oppression, right is stronger than wrong, beauty is stronger than ugliness, love is more powerful than hate, peace will vanquish war. But when times of moral flabbiness come and conscience is relaxed, and frivolity increases and temptations come in like a flood, it is for men to warn and sound the note of truth and bid young men and women watch lest they fall into temptation, and lose their opportunity."

AN EMINENT CATHOLIC CONSIDERS "THE CATHOLIC NEEDS OF THE HOUR."

Dr. Thomas O'Hagan, the Canadian poet and lecturer, has contributed an article to the Canadian Freeman which he prefaces with the remark that one of the conditions of progress is a consciousness of defects and a need of acknowledging those defects. He then proceeds to declare that Catholics are behind intellectually and that there is great need for an intellectual awakening. We quote from Dr. O'Hagan's article:

"In many Catholic centers there is not in evidence a spark of intellectual life. Our Catholic young men and women waste and squander the gold of God's time in vapid social functions. This is the reason that there is no taste among our Catholic young people for good reading—the reason, too, in a measure, that Catholic literature is languishing and Catholic authors grow fainthearted, for they see no disposition on the part of Catholics to appreciate or practically encourage them.

"Let us for a moment examine our intellectual position today. In all the secular universities, or if you will, state universities from Ottowa to the Pacific Coast there is not, as far as I know, a single Catholic professor. British Columbia, Alberta and Saskatchewan have recently built and equipped state universities, but there is not a single Catholic professor on their staffs. Why is this? We have Catholic colleges, it is true, but so have Anglicans, Methodists, Presbyterians their denominational colleges, and this fact does not prevent them from sharing in the great work of state education. Why, I ask, should it prevent or exclude Catholics? Is there not something wrong somewhere? Look at the Province of Ontario. Catholics are at least a fifth of its population. We are not represented in the work of secondary education in the proportion or ratio of one in twenty. In our normal schools and faculties of education one-fifth of the students should be Catholics. There is not one-twentieth of them Catholics.

"It is well nigh impossible in our great cities to bring together a Catholic audience to hear a distinguished Catholic lecturer.

"How many Catholics, I ask, are engaged in the schools of Ontario? Very few. Why is this? Our money supports them and therefore we should be represented on their teaching staff in due proportion to our numbers. If we are not represented it is our own fault. No wonder things have gone from bad to worse, and now in some instances Catholic high school boards discriminate against Catholic teachers in their advertisements."

WHAT A SURVEY OF A HIGH CLASS RESIDENTIAL DISTRICT NEAR THE UNIVERSITY OF CHICAGO DISCLOSED.

A survey of a high-class resident district in Chicago just south of the University of Chicago, having a population approximately of 45,000, showed 64 per cent of the people to be without even nominal church relationship. The dwellings in that locality are of the larger apartment building type and the residents are persons in well-paid business positions.

In the district there are ten Protestant churches, one Catholic and one Christian Science. The total membership of these organizations is 16.285. The combined membership of the Protestant Churches is only 4,085, or less than ten per cent of all. The membership of the Masonic lodges of the district is 4,035, or only fifty less than the total Protestant membership. The community has seven theaters with a total seating capacity of 4,700. It is estimated that 15,000 persons attend these theaters Sunday afternoons and evenings; and that many others go to down-town theaters. There are 800 University students in this territory, and only 63 of them are enrolled in the Sunday-school classes of all the churches. The Schools of the Protestant churches have adopted a program of cooperation and will endeavor to alter the situation.

CENTRAL UNION CHURCH, HONOLULU, CONSIDERING THE QUESTION OF WIDER COMMUNITY SERVICE.

During the last two years the Central Union Church of Honolulu has given considerable consideration to the question of establishing in connection with the church a community center and religious education plant which would make possible the undertaking of a wider community service. Dr. Scudder's words with reference thereto in his faewell message have resulted in a new interest therein, and the whole matter is being discussed widely pro and con.

Several weeks ago, The Pacific stated that the Rev. Dr. Williams of Redlands was to supply for two months. According to a recent announcement Dr. Williams is to serve as acting pastor until a new pastor is secured. The Honolulu Friend sketches Doctor Williams' services as a Congregational minister as follows: "Doctor Williams received his college training at Amherst, studied for the ministry at Andover Theological Seminary, and upon graduation served the church at Marblehead, Massachusetts, ten years. He was then called to Kansas City, Missouri, where he remained another decade and then for twenty years was minister at Redlands, California. At the time of his resignation some three years ago his church conferred upon him the title of pastor emeritus in appreciation of his notable service.

Since that time Dr. Williams has served in Woburn, Massachusetts, Palo Alto, the Church of the Messiah, Los Angeles, and his own church at Redlands, as acting minister, and all these fields testify not only to his sincere and winning Christian character, but to his marked success in these short-term pastorates."

IS MRS. GAMBLE RIGHT?

As a prelude to the evening sermon at Plymouth Church, Oakland, Sunday night, Mr. Palmer spoke on the question, "Is Mrs. Gamble Right?"

A very dramatic thing, he remarked, happened last week in San Francisco. Some 300 women from houses of ill-repute called in a body on the Rev. Paul Smith of the Central M. E. Church, who has been leading a movement to arouse public opinion and clean up the notorious evils of cafe life in San Francisco. They were led by a Mrs. Gamble, the proprietor, it is said, of a house of ill-fame and apparently a woman of unusual practical wisdom and vigor of mind. The gist of her remarks was that all effort to repress the social evil is shallow and superficial, that the problem should be attacked at its root which is economic, that the reason women follow a life of shame is because shoes are $7 a pair and wages $7 a week.

"Why don't you go to the big business houses? Why don't you go to the Legislature and change the conditions?" she asks. And again; "Why don't you go over to the University and teach young men and the value of manhood and that it is not to destroy womanhood? If you want to stop prostitution, stop the new girls from coming in here. They are coming into it every day. They will always be coming into it as long as conditions, wages, and education are what they are. You don't do any good by attacking us. Why don't you attack those conditions?"

Is Mrs. Gamble right? Yes, and no!

Yes, she is right when she calls for radical recognition of the economic root of the social evil. Her summons to all of us to labor for better working conditions, better wages, education in chivalry for boys and young men is absolutely and fundamentally right. Such a cry from such a source is most solemn and impressive.

But when Mrs. Gamble infers that, until the ideal social conditions have been achieved, prostitution is to be allowed to pass un-restrained and unchallenged, she is wrong. Hard as present economic conditions are, be it remembered to their ever-lasting honor that there are thousands and thousands of girls who nevertheless, maintain their honor unstained. Society owes a duty to these brave girls, not to allow the life of prostitution to be so easy, profitable and alluring, that their burden of temptation becomes heavier than it now is. There are thousands of young men who likewise maintain their high chivalry for all women. Society owes them a duty to see that they are not solicited to evil on the streets and in the restaurants and other public places of the city.

Moreover, the economic cause alone brings very few girls to a life of shame. It is, in practically every case, only by alliance with the demon of wine that the forces of evil overthrow a girl's virtue.

What Mr. Smith has been properly objecting to has been the combination of wine, dancing, and prostitution in supposedly respectable restaurants and cafes. It is oftentimes not so much absolute want as it is a perfectly legitimate craving for fun and amusement that leads a girl to ruin. You might give every girl a twenty-dollar a week wage, and if you still had the French Restaurant and liquor selling cafes running full blast, girls would be exploited just the same.

We need not only a better economic situation—we need, almost equally, a better and saner recreational life.

Yet in opinions look not always back;
Your wake is nothing, mind the coming track;
Leave what you've done for what you have to do;
Don't be "consistent," but be simply true.

—Holmes.

PROHIBITIONISTS AND SALOON KEEPERS COULD THEY LEARN ANYTHING FROM ONE ANOTHER?

After reviewing and commenting on the measures now before the Legislature for control of the liquor traffic in Plymouth Church, Oakland last Sunday evening, Mr. Palmer turned to the announced theme of "What Prohibitionists and Saloon Keepers Could Learn from One Another."

1. Prohibitionists must learn the social significance of the saloon, and the necessity of fighting the drink evil by substitution as well as by repression. When the Southern Pacific started out to fight booze in dead earnest, it put a young man on the job who first of all studied the Saloon on its social side and saw how it provided a club for railway employees. The result was a series of Railroad Club Houses at important railroad centers where liquor was eliminated but all the other social attractions of the saloon, only more and better ones, were provided. Out here on Piedmont Ave. we have kept the saloon from gaining a foothold, but we have also developed Plymouth Center with its gymnasium, bowling alleys, pool tables, reading room and clubs. Our slogans have been "Dedicated to character building" and "Something better than the Saloon." The effective prohibitionist will labor for playgrounds, recreation centers, public parks, municipal theaters, school centers and every other possible substitute for the saloon. The saloon must go, but something better must also takes its place. It cannot leave a vacuum.

2. Saloon keepers can learn from Prohibitionists the secret of the manifest and growing disfavor in which they stand before the public. It is because of their alliance with vice and their failure to regulate their own trade and secure common decency in their own ranks.

The straight saloon doing business as conservatively as a grocery store, closed Sundays, open only in the day time, having no connection with gambling or prostitution, rigidly refusing to sell to drunken persons or minors or women, would not have brought down upon its head the present storm. Personally I would not approve even such a saloon for alcohol is a racial poison and ought not to be sold as a beverage under any circumstances. But the general public would have regarded such a saloon with much more tolerance and patience.

But look at the way the liquor business here in Oakland is outraging decency this very moment. What better illustration of the liquor trade's utter inability to reform itself do you want than the present conditions in Oakland's cafes?

Remember we are operating in Oakland under the Hart Liquor Ordinance, which was drawn by a Royal Arch Attorney and passed with the backing of the liquor men of this city.

What is the situation? For one thing, the number of "restaurants with bar," which means "Cafes," which means saloons where women are served liquors and where meals are supposed to be obtainable, has increased enormously since the Hart Ordinance went into effect.

And then consider how these Cafes are being conducted! I have in my hand sworn statements by investigators of the Public Welfare League, which show in these Cafes the phesence of drunken women, open solicitation of prostitutes, grossly immoral and obscene conduct, indecent dancing, and the most vulgar and objectionable language.

These sworn statements are so explict and so terrible that I cannot read them to this congregation. They give the exact location of the Cafes in question and are dated at various times from the 22nd of December to the 9th of January. They include places on 7th, 8th, 9th, 10th, 11th, 12th, 14th and 16th streets. Also places on Washington St., Broadway and San Pablo Ave.

Now the Public Welfare League has repeatedly called these disgusting and exasperating conditions to the attention of the Chief of Police.

We are still hoping that the Police Department will clean up these cafes and make them obey both the letter and spirit of the law. But the point I am making tonight is this:

What has the traffic of Oakland done to clean up these immoral dives? What shadow of excuse have the saloon keepers of Oakland to expect people to tolerate a traffic which maintains such dead-falls as these vile cafes in its own ranks. The utter failure and incapacity of the liquor traffic to reform itself is creating more new prohibitionists every day than the W. C. T. U. converts in a month and that is with no disrespect for the W. C. T. U. either! I say this with no expectation that the liquor business will reform itself. I am not so deluded. It can't do it. It is itself cursed by the stuff it sells. But I say it to warn the honest and well-meaning saloon keeper to get out of the business at once for its doom is sealed.

Those who would meet the evil of prostitution must do four things

1. They must repress its occomercial manifestations—make it unprofitable for unscruplous men or women to exploit these unfortunate girls.

2. They ust strive to secure a minimum wage for women, and a better social conscience on the part of all employers.

3. They must struggle for a wholesome recreational life for young people—playgrounds, social centers, the use of schools as recreation centers, supervised public dances, institutional churches, Y. M. and Y. W. C. A. etc.

4. They must ceaselessly inculcate a higher chivalry toward women on the part of all men and a single standard of morality for both men and women.

Meanwhile, "What are you going to do with us?" ask the prostitutes. That is a problem for the whole community to solve, not merely the church. These women are where they are not because of the church, but because of a lax public morality against which the church has always protested. But the community which seriously sets about repressing the social evil must provide for the immediate care of the prostitute as well as for eliminating the causes which produce her. This means a training home and school, preferably out in the country, where physical, and mental re-education can take place and some useful trade can be learned. Careful social investigations show that the majority of these women are either unskilled or mentally sub-normal. Of course the pathetic thing about the situation is that having once tasted the poisonous excitement of night life and acquired liquor and drug habits, many of these women are heavily handicapped in any effort to reform. But that is only all the greater reason why the Society which has tolerated the conditions that produced the wreckers should, with all the skill and power at its command, try to "rebuild the music and the dream."

"DOLLY DAYS AND DOLLY WAYS."

Miss Abbie N. Smith the author of that popular book "Bob-Tail Dixie,"—ranked often with "Black Beauty"—has written another book that will delight the little folk and will suggest also to their parents and others ways of entertaining them.

The book was in manuscript form while Dr. Robert J. Burdette was living yet on this earthly plane and he wrote a "foreword" for it. In it Burdette says: "Miss Smith is one of the tactful teachers who weaves her instructions into pleasant stories that carry their moral without the label that frightens children away from the story itself. She has found the height of art which conceals its art, and beguiles the child into the pathway of wisdom by the highest type of teaching—the method of the Greatest of Teachers who 'Without a parable spoke not unto them.' Hence he taught old and young in the same sermons with equal facility and made a doctrinal service beautiful by blessing little children in the midst of the discourse.

"Miss Smith's stories are healthful, natural, childlike, without falling into childishness, which is something very different. She teaches by word pictures, her ideas and ideals are always just enough higher than her little readers to keep their eyes raised and to lift them up, which is far better than descending to their absolute level."

This book is beautifully illustrated, contains a "Dolly's Record Book" on the twelve closing pages.

It is adapted for home reading and use and also for kindergarten work.

It is published by Paul Elder and Company, San Francisco.

Price 75 cents.

WHO WILL ANSWER?

A Southern California reader of The Pacific writes:

"I have just read in The Pacific the article concerning 'Religious Life in the University of California'.

"I should like to see a discussion or editorial giving the bearing of the denominational colleges on this point.

"If we assume that the best religious life is found in the churches, what happens when each and every denomination must have its own little sectarian college and the most religious and selfsacrificing church members send their children to their own college?

" 'Ye are the salt of the earth', says Christ, but if the salt, the active Christian youth of all the churches, is withdrawn from the great educational institutions and State universities, into the sectarian colleges, who are left to form the student body of the former?

"The public schools are attended by all, why not the Universities?

" 'I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil'; and we see social settlement workers taking their families to the slums and making model homes, Salvation Army lassies freely going into saloons etc., and no harm coming to them because their hearts are pure. Missionaries take their families into the dark places of the earth."

A COMMENT ON A. W. PALMER'S ADDRESS ON "THE LAW AND ORDER COMMITEEE AND LABOR UNIONS."

Editor The Pacific:

Dear Sir:

I have read with great interest the report of Rev. A. W. Palmer's sermon on "The Law and Order Committee and the Labor Unions." The very naiveness of his utterance would at once stay al criticism. It is very certain that Mr. Palmer is earnest and conscientious in his desire to improve the world's economic conditions and I am sure that he has made a more valuable contribution to this end by the delivering of this address than anything he has hitherto accomplished by his many efforts.

I doubt very much if any other preacher could have put so clearly the three things that Organized Labor could learn from the Chamber of Commerce; but it must be evident to the most superficial student of economics that if

these three things were practiced by the Labor Unions, no matter whither gathered, all of the rest of the address would be absolutely superfluous; for such an organization as that would be would command the instant respect and support of the entire community, of whatever degree; and instead of 2,000,000 Unionists the entire body of laboring men would be found in its ranks irrespective of religion or sect or any other condition; and the co-operation of the Chamber of Commerce would be as natural as the mixing of kindred elements. Both bodies would then be working in harmony with the spirit of American institutions so clearly indicated in the Constitution of the United States.

I. H. MORSE.

LESSON IN JOHN (IV.)

E. E. P. Abbott.

The Manifesto of Jesus.

The third chapter of John lays down, at the very beginning of Christ's ministry, the two fundamental facts of his gospel, and the divine factor, which carries us up to the counsel of infinite love, and proclaims eternal life.

Nicodemus, one of "John's favorites," had acknowledged the new Rabbi as sent from God. Jesus, waving a discussion of his rightful claims, answers the unutterd question that weighed on the ruler's heart, by two plain conditions which stand in the way, if this master in Israel is to advance into that larger experience, which he seems to crave, "Ye must be born again." The son of man must be lifted up." These words still stand. Criticism nor changing interpretation have succeeded in wiping out their plain meaning.

Thirty years ago the trend of philosophy lay towards naturalism. Man was little more than in animal at the highest, and perfectibility must come by education or evolution, if indeed it were a possible goal. It was a dreary period to many earnest, thinking men. The tide has however turned and even in these cruel days of war the words of Jesus have a meaning, and inspire us with a hope that makes us exclaim; "we have found again our Messiah."

Three times it is said that Nicodemus came by night. The learned man, the Nicodemus of today, comes back to this old story, perhaps, at first doubtingly, hesitatingly: "Is it scientific?" "he asks. "How can these things be." Fortunately, it is written." And, as on that memorable night, it is reiterated; "we speak that we do know."

The natural birth has its place; and it is far from us to deny it or its signficance. But the second birth is also a reality.

In one sense it is the greater reality, because it introduces us into the new kingdom, the eternal and the spiritual. The first birth gives us the knowledge that comes from the senses and the deduction of reason; with the new life there emerges another world. undiscovered before. Now we come to understand the meaning of the unity of the spirit; we have learned the freedom of the soul, an immediacy of knowledge is ours. We attain to a personality that is worthy of the name. It is an ascent, a birth from above, while the ordinary life, the life of birds and beast, must inevitably be, in the end, a descent.

Professor Eucken of whom we used to hear so much, is the expounder of the spiritual life in terms of modern philosophy. It is the key of all the problems he attempts to solve. Like an old prophet he lifted up his voice and declared clearly before the war, "the inedequacy, and indeed the emptiness, of modern civilization, in spite of all its outer ostentations which first uses, and then forsakes us, the victims of a power as pitiless as it is inhuman; which rides rough-shod over nations and individuals alike, ruthless of life and death, knowing neither plan nor reason, devoid of all love or care for man".

Professor Royce, of Harvard, who so recently has been called from us, affirms after a long and earnest search. "The deepest problem of life is, what is the deepest self?" The existence of the Logos, the world-possessor, is perfectly sure."

Dostoievsky, the great man of his day, also brings us back to John. "There is in the world only one figure of absolute beauty: Christ. The whole gospel of John is full of this thought: John sees in the wonders of the Incarnation the visible apparition of the beautiful". Here is where Tolstoi failed. He was greatly attracted by the Sermon on the Mount, but he could not take in the two essentials in the higher religious life, which our Lord lays down in our lesson as the essentials. "Ye must be born again." "The son of man must be lifted up." The first necessity is conditioned by the second. That man may be born again, Christ must die. We would never have understood the meaning of that strange episode in the desert, when Moses raised a brazen serpent on a pole, and commanded the wounded Israelites to look and live, had not our Lord declared to Nicodemus, "I was that serpent". "I must be lifted up for the sins of the world". It is a strange paradox, but a blessed truth. The sin that slays is the remedy. The sinless one must die, must be lifted up, for the salvation of men. Many who are attracted to the idea of a spiritual life, like Professor Eucken, stumble here. "How can these things be?" It is a mystery of mysteries.

But now we are prepared to rise to the "heavenly thing" whither our narrative has conducted us. Godhead, the Father's love, the Son's willing sacrifice, the Spirit's inward grace, makes all plain to him who understandeth. And we come back to our first lesson "The Word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten son, full of grace and truth". He manifested his glory in Cana at the wedding, in the temple's court vindicating his Father's honor; but how much more to the humble disciple, whose heart now beats with the pulse of the new life, and whose glance has been fixed, once for all, upon the Lamb of God that taketh away the sins of the world.

G. K. Chesterton has said that "the characteristic demand of Christianity is for a new world,—not an improved world, or even a better world, but a new kind of a world".

San Diego.

SOUTHERN CALIFORNIA CONGREGATIONAL CLUB. GREETS COMING AND SPEEDS GOING PASTORS.

Plans for National Council discussed.

An event of a good deal of importance to Congregationalists in this end of the State was the meeting of the Congregational Club on the night of Jan. 22nd when there assembled at Hotel Clark 300 of the leading clergy and laymen of Southern California. The occasion was marked by a three-fold purpose—that of welcoming to this section several ministers from New England and the Middle West who have taken pastorates here; the speeding of the parting—Dr. William Horace Day who leaves to accept a call to the Union Congregational Church at Bridgeport, Conn.; and last, but by no means least, to discuss the coming of the National Council to Los Angeles next June.

When the guests gathered round the dinner tables it

was discovered that there were representatives from all over Southern California—from Santa Barbara to San Diego, and from Redlands to the sea. It was an occasion of great good fellowship. Rev. Ray Carter of Hollywood distinguished himself as an apt and wittty toastmaster and the male quartette from the Brotherhood of the First Congregational Church added greatly to the enjoyment of the guests by their songs.

While to the casual observer it may seem that we Congregationalists down here are losing some of our best ministers who have recently responded to the call to accept Eastern pulpits—notably Dr. William Horace Day and Rev. Stanley Ross Fisher—it is nevertheless gratifying to know that we have retaliated as it were by luring from the East several eloquent and efficient men who have just come to serve churches in Southern California. Two of the cleverest speeches of the evening were given by Dr. George A. Andrews of Plymouth Church, and the Rev. Howard D. French of the Church of the Messiah. Then there were present Rev. Ernest E. Day who has just come from Minneapolis to take charge of our church at Whittier, and Rev. Herbert Chandler Ide who arrived last week from Mt. Vernon, N. Y., to assume the pastorate of the Congregational church at Redlands, both of whom made eloquent little speeches in response to the call from the toastmaster. This quartette of new comers, while they did not hesitate to gently criticise the particular brand of weather that Southern California has been indulging in for the past fortnight —one of them remarking that he had discovered that he did not have to travel 75 miles to get 57 varieties of climate—entered into the spirit of the occasion like seasoned Californians.

It was good to hear the voice of Dean E. C. Norton of Pomona College once again after his year's sojourn in the East. He brought a message from the New Haven Council and gave us some fascinating glimpses of the feast we shall enjoy when the Council comes to Los Angeles. Ed. Hahn of Pasadena told how the New Haven meeting impressed a layman and incidentally mentioned some amusing experiences he had in journeying eastward with a delegation of dignified clergymen—all of which added to the gaiety of the occasion.

President James A. Blaisdell arrived from a hurried trip east just in time to be present at the gathering which he characterized as one of great statesmanship with its representatives from both East and West—a splendid corps of brothers and friends—illustrating the one great King we serve. He told how narrowly Chicago missed capturing the Council and observed that it is now up to us to revive the forward-looking spirit of Congregationalism. President Blaisdell has been appointed chairman of a committee to receive and entertain this national body, and in his capable hands there is no question but that plans will be brought to a perfection that will insure one of the most successful meetings yet held. He purposes to appoint a great reception committee who will extend the glad hand to the distinguished visitors in genuine California fashion. He said that almost every Congregationalist he met on his recent trip East was planning to come. "This will mark one of the mighty moments of Congregationalism—when East meets West—and the spirit of the Pilgrim Fathers comes in vitalizing contact with new visions" he concluded.

Dr. William Horace Day, who was the guest of honor, referred to the coming of the Council as a culmination of a wonderful bit of religious evolution and briefly traced that evolution from its first inception at the Council in Cleveland, which was brought into further perfection in Kansas City and was finally launched in New Haven where the last touches were given. And now it is we of the Golden State who are to welcome representatives of that New Congregationalism which will mean the attainment of a height never before reached. He spoke of his own going to that frontier in the East where the new Pilgrims of yesterday come in contact with the Pilgrims who founded New England and the wonderful challenge that has so appealed to him as to lure him away from California.

The newly elected officers of the Congregational Club are Rev. J. H. Lash of Pasadena, president; Dr. George A. Andrews of Plymouth Church and C. E. Richards of the First Church, Los Angeles, vice-presidents; A. B. Chittenden, secretary and treasurer.

Dr. and Mrs. Day are spending a fortnight at Claremont and Riverside before leaving for the East. Madame Day will remain in Los Angeles until after the meeting of the National Council when she will join the family in Bridgeport.

SYDNEY FORD.

Los Angeles, Jan. 28th.

REV. FREDERICK B. BRIDGMAN, D.D., AND REV. S. RALPH HARLOW, AT CLAREMONT.

It was a conjunction of luminaries of the first order. Mr. and Mrs. Harlow came from Asilomar to be with the church and college for three days, January 7, 8 and 9, and Dr. Bridgman and wife dropped in to visit relatives before their departure for Johannesburg, South Africa, Dr. Bridgman preached in Pomona and Ontario on Sunday, Mr. Harlow preaching in the Claremont church Sunday morning, and giving a stereopticon address on Islam in the evening. Both were very choice. The Claremont Church, its Men's Union and Pomona College have united upon Smyrna, Turkey, as a common field for missionary service. Rev. Cass Reed, Pomona College '06, Mr. Harlow and Rev. J. Kingsley Birge, all of the International College, Smyrna, are a "Trio of Leaders in Educational and Evangelistic Work" at Smyrna, having charge of the American Board work in that section. Mr. Birge, who is a distinguished authority upon Mohammedanism, is to spend the month of March in Claremont as lecturer in the College on the Henry D. Porter Foundation, his subject to be Islam. The Men's Union of the Claremont Congregational Church raise $1200 annually for the work of this field, and Mr. Harlow addressed them at their Annual Banquet the evening of January 8th upon "What Next in Turkey." At the same gathering Dr. Bridgman gave a very keen, incisive, illuminating address upon his work among the Zulus at Johannesburg, there being some 40,000 of them in that mining district. Mr. Harlow spoke at first hand of the situation in Turkey, and it was a fearful arraignment of the awful work of the Turk.

One hundred and twenty-eight sat down to the "Father and Son Banquet" that evening, and sons and fathers were alike stirred to the depths by his words. Mr. Harlow spoke three times before the college student body, while here, with great acceptance. While the men were at their banquet with their guests, the ladies were having an equally delightful time at the home of Mrs. Dean Norton.

Claremont is a lodestone for missionaries and their families, and Mrs. Norton invited in a large company of them to meet Madames Bridgman and Harlow. Beside the guests of honor from Africa and Turkey, there were of resident, returned, lady missionaries, three from China, two from India, one each from Japan, Bulgaria, Micronesia, Mexico and Hawaii, illustrating the statement above as to the lodestone. After a delightful supper Mrs. Norton assumed direction of the program, and between the talks

of the guests of honor and the impromptu, sparkling, informing, personal stories and narratives by the resident missionary ladies, the evening passed all too quickly, and now the ladies are contesting the claim of the men as to the most enjoyable evening.

While here Mr. and Mrs. Harlow and Dr. and Mrs. Bridgman visited the Claremont Missionary Home, and much admired the two new buildings—Hadley Cottage and the Henry D. Porter Memorial Cottage—erected for the use of missionary families, and cordially endorsed the plans of the Missionary Home for their "Aloha Home," to be a Memorial to the Mothers of the Hawaiian Mission, the funds for which are now being solicited. Word comes from the fields of Ceylon and India that the missionaries there are greatly interested in this Missionary Home in California.

W. C. MERRITT.

GROWTH AND GLADNESS AT ETIWANDA.

The Rev. Clyde W. Greenlee, pastor at Etiwanda, one of our Southern California towns, writes:

"Our little church has been gladdened by the accession of eighteen members last Sunday, eleven by confession and seven by letter.

"During the past year there has been a marked growth in Missionary interest and giving.

"I am anxious to introduce The Pacific into our family reading.

"Allow me to express my appreciation of the bright little paper by saying that I receive a weekly inspiration from it. I enjoy the timely editorials on the real issues of the day."

BOULEVARD CONGREGATIONAL CHURCH, OAKLAND.

The annual meeting of this church was held January 16, at which time The Ladies' Aid Society served a dinner.

Reports from the various departments indicated that the year 1916 was a successful one; that we had attempted and accomplished larger things than in any previous year.

A great majority of the church people thought Mr. Orr's plans were too ambitious for the size of the community when he organized a Truth Class, a Boy's Civic Club and planned to have Friday evening entertainments, but each undertaking has been a success and will be continued with renewed enthusiasm during the coming months.

Mr. C. S. Blesse, Physical Director of the Fremont High School, has charge of the Boys' Civic Club. The boys are divided into three classes according to age and all are given the Boy Scout training and gymnasium work. Mr. Blesse is also supt. of the Sunday school and his splendid influence over the boys has drawn many of them to attend the classes.

The report of the clerk, Mr. Nething, showed that there are only eighty-six active members in the church but the working force is increased by a number of interested "outsiders".

The treasurer, Mr. F. F. Morse, presented the budget for the year 1917 calling for $1,600. It was adopted by the members.

The motion to have a Sunday evening service during the coming year was carried and Mr. Orr has already outlined some interesting plans for those events.

The report from The Ladies' Aid Society, read by the Secretary, Mrs Frank Law, testified to the excellent service which is being rendered by this efficient body of women.

Mr. Orr, in his report, made special mention of his appreciation of the work done by the choir. It was very gratifying to all that Mrs. John Lloyd consented to preside as organist and chairman of the music committee.

NOTES AND PERSONALS.

At the January communion service at Claremont fourteen persons were welcomed into the fellowship of the Congregational Church.

Sunday January 21 forty-three persons were received to membership in the First Congregational Church of Los Angeles, 24 uniting on confession.

Next Monday at the meeting of the ministers in San Francisco there will be an address by a member of the Catholic Church—Mr. Joseph Rosborough, postmaster in Oakland. Subject: "Points of Contact between Catholicism and Protestantism."

Mr. E. W. Piper, a layman in Pilgrim Church, Oakladn, has had a noteworthy service in the quartermaster's department in the United States army. For forty-eight years he has been in that department, not counting a service of several years during the civil war.

During the recent vacation period in the Pacific School of Religion Mr. Fred Morrison and Mr. H. B. White visited ten colleges and universities in Oregon and Washington and spoke on "The Challenge of the Ministry to College Men." They spoke also concerning the advantage for ministerial training afforded by the Pacific School of Religion.

The 24th annual meeting of the San Francisco Church Extension Society will be held in Bethlehem Congregational Church, Vermont and 24th streets, Thursday evening February the 8th. Dinner will be served at 6:30 for which there will be contributed 25 cents each. The address will be by the Rev. Dr. Van Horn of the First Church, Oakland. Each church in San Francisco and vicinity is entitled to representation by pastor and two delegates. Others will be welcome.

Mr. Frederick Conliffe, the student in the Pacific School of Religion who is in charge of Bethany Congregational Church, Berkeley, rejoices in the help received by three new Sunday-school teachers sent him by the First Church. Other helpers, however, are needed. If the field is properly worked Mr. Conliffe believes that a very serviceable church can be built up in the locality in which Bethany Church is situated. A committee of five persons has been appointed by First Church to aid in the development of Bethany's opportunity.

The Rev. Dr. McElveen who is to supply the pulpit of the First Congregational Church of San Francisco for a month, beginning on Sunday February 11, graduated from the College of the City of New York in 1887 and from Union Theological Seminary in 1890. Before going to Evanston, Illinois, in 1908 he was pastor of the Shawmut Congregational Church, Boston. During his pastorate at Evanston Dr. McElveen has been identified with various religious and educational movements and institutions—a director of Chicago Theological Seminary, trustee of Rockford College, president of the Congregational training school for women, president of the Evanston board of education. A layman who has known him for many years said recently concerning him: "He is a man large in brain and heart and soul as well as in stature; of great energy and capacity for work."

A RECEPTION TO REV. AND MRS. S. C. PATTERSON BY THE NORTH CONGREGATIONAL CHURCH, BERKELEY.

A reception was tendered to the Rev. Samuel C. Patterson and Mrs. Patterson on Friday evening January 26. It was well attended and proved to be an occasion of kindness and good fellowship. A large company gathered. Professor Charles Gilman Hyde was master of ceremonies and with graceful felicity directed the events of the evening. The choir rendered some music assisted by soloists and readings.

President C. S. Nash of the Pacific School of Religion spoke generally of Mr. Patterson's work since his graduation from the Seminary twenty years ago. Rev. Huber Burr spoke of his work in the North Church, especially among the young people; Rev. W. R. H. Hodgkin, rector of All Souls Episcopal Church, spoke of the fraternal relation fostered by Mr. Patterson and the pleasant personal associations existing between them. Professor Hyde, who is president of the Board of Trustees of the church, spoke of Mr. and Mrs. Patterson's devotion to all the Church activities, of the executive ability displayed by the former in the building enterprise so successfully accomplished, of his pastoral efficiency and preaching ability. He regretted the parting but rejoiced in the more than seven years service. Then on behalf of the Church, in well chosen words, he presented to Mrs. Patterson a beautiful coffee set in silver and to Mr. Patterson a gold watch and to both a purse of gold. Mrs. Patterson feelingly responded as did Mr. Patterson who expressed his appreciation of this unexpected generosity to them as they severed their official relations. Upon the inner case of the watch is engraved the following sentiment "Affectionatly inscribed to Rev. Samuel C. Patterson, in appreciation of fruitful service 1909-1916 by the North Congregational Church, Berkeley, California."

WASHINGTON NOTES AND PERSONALS.

Three hundred and twenty persons were in attendance at the annual diner of Plymouth Church, Seattle, this year.

At the last communion service fourteen persons were welcomed into the fellowship of Plymouth Church, Seattle, three of the number uniting on confession.

The Rev. H. F. Burgess of Seattle is editor now of the Washington department in the American Missionary Magazine. The Rev. C. R. Gale resigned and Mr. Burgess was prevailed upon to take the work temporarily, with the expectation that there would be some readjustment when the new Home Missionary Superintendent, Dr. L. O. Baird, comes to the field. Mr. Burgess is also the registrar of the Washington Conference. All these duties in addition to his work as a pastor make him a very busy man these days.

The Rev. W. W. Cochrane, pastor of the Congregational Church at Sprague, Washington, came to the Congregationalists recently from the Baptists. He requested about two weeks ago some sample copies of The Pacific, and writes now: "I do not see how I am going to keep house without your paper. Considering the necessarily limited subscription list you are certainly puting out a fine paper at a low price. It cannot be a gold mine at the Golden Gate." Mr. Cochrane is hoping to establish a Community Church at Sprague. He finds Presbyterians, Baptists, Episcopalians and several other churches represented there but without organizations of their kind.

INLAND EMPIRE NOTES.

A two week's Mission is in process this week at Plymouth Church, Rev. P. E. Bauer, pastor. Congregational ministers are preachers this week, and the preachers next week will represent five denominations. As I have been thinking of the history of this church from its beginning over a quarter of a century ago, I am confident that the first ten years were the most successful, and it is significant that during those years the evangelistic note was the most evident in the pulpit.

The Westside Church under the ministry of Rev. Geo. N. Needy, formerly of the U. B. Church, has made progress during the last year. The interior of the church has been renovated, electric light installed, and an addition of kitchen and parlor is in course of erection The budget for the coming year is $650.

Rev. O. B. Whitmore was in the city this week seeking aid for a series of meetings. He reports a year of steady progress and the church voted for the first time in many years to have two weeks of evangelistic meetings. The year closed with all bills paid and home missionary apportionment fully met.

Cottage prayer meetings are held at Vera this week in preparation for evangelistic meetings to begin next week and to continue for two weeks.

The community church of Touchet, in the suburbs of Walla Walla, has made splendid progress during the six months' ministry of Rev. A. P. Orth, formerly of Genessee, Idaho. The annual meeting and banquet took place on the 16th when about 100 were present. The dinner was followed by toasts in which a number of the leading citizens of the town participated, some of them not members. The discussions were largely devoted to the matter of solving community problems the church was facing. The trustees reported that the budget of 1917 had been raised many non-church members contributing liberally. During the evening $300 were subscribed liberally toward needed improvements on the church building. There were 11 new members received into the church the first Sunday of this month on confession of faith, all adults and among them prominent business men and public school teachers The church begins the new year with new hope and good cheer.

President Penrose, of Whitman college, and Mrs. Penros have gone to the East, to visit Boston, New York, Philadelphia and other cities in the interest of the college. They expect to return in about 3 months. Prof. L. F. Anderson has returned from a months' trip in the East, visiitng St. Louis, New York and other cities.

Spokane, Wash. J. EDWARDS.

WINTER WOODS.

Gray, naked boughs that dumbly reach
  Wan, bloodless hands up to a sky
All dark and stern and pitiless
  Where no signs of promise lie.

And yet, tho' sullen skies bend low
  O'er empty nests all tempest blown,
Patient they wait in simple faith
  That love must ever seek its own.

Thro' days that hold no gleam of sun,
  Thro' nights that know no moon or star,
They hold a dream of downy nests,
  Of warm scents blown from fields afar.

They hear the unbounded streamlets sing

Thro' waving meadows, wide and sweet,
While thro' the drifted snow they feel
The fevered pulse of summer beat.

O, still gray woods, for me you hold
A lesson that none else may teah—
Who waits in faith some glad, sweet day
Shall clasp the good now out of reach.

—Florence J. Hadley.

The Home

WEATHER-VANE.

Weather-vane, weather-vane, shining and bright,
Standing so proudly aloft on your height,
With your arms opened out to the air,
This is the message we sing to you there:—

Turn to the North, turn to the South,
Turn to the East or West;
The wind that blows is the wind of God,
He knows which wind is best.

Weather-vane, weather-vane, gay in the sun,
Fair is the morn and your work is begun;
But you must stand there in blue skies or gray,
Faithful to duty, foretelling the day.

Weather-vane, weather-vane, pointing so true,
Bearing so bravely your quill in the blue;
Snows they will fall, and rains they will beat,
But after the storm sunshine's ever more sweet.

Weather-vane, weather-vane, we shall grow old,
Years will rob you of your glittering gold;
But aging together we'll vow to the end
No stress of life's weather our metal shall bend.

Turn to the North, turn to the South,
Turn to the East or West;
The wind that blows is the wind of God,
He knows which wind is best.

—Kate Douglas Wiggin, in Woman's Home Companion.

THE AESTHETIC HUNGER OF THE POOR.

Years ago, when my children were quite small, I moved from the city out into the country among the Long Island hills. That spring when the daisies bloomed, little ones brought armfuls of them and asked me to take them to "the poors" in Mulberry Street. But they never got there. Before I had gone half a block from the ferry I was held up by a shrieking mob of children, who cried for the posies and would not let me go another step till I had given them one. And when they got it they ran, shielding the flower with the most jealous care, to some place where they could hide and gloat over their treasure. They came dragging big fat babies and little weazened ones that they might get a share, and the babies' eyes grew round and big at the sight of the golden glory from the fields, the like of which had never come that way. The smaller the baby —and the poorer—the more wistful its look, and so my flowers went. Who could have said them no?

I learned then, what I had but vaguely understood before, that there is a hunger that is worse than that which starves the body and gets into the neswpapers. All children love beauty and beautiful things. It is the spark of the divine nature that is in them and justifies itself. To that ideal their souls grow. When they cry out for it they are trying to tell us, in the only way they can, that if we let the slum starve the ideal with its dirt and its ugliness and its hard-trodden mud where flowers were meant to grow, we are starving that which we little know. A man, a human, may grow a big body without a soul, but as a citizen, as a mother, he or she is worth nothing to the commonwealth. The mark they are going to leave up it is the black smudge of the slum.

So when in these latter days we invade that slum to make homes there and teach the mothers to make them beautiful; when we gather the children into kindergartens, hang pictures in the schools; when we build beautiful new schools and public buildings and let in the light, with grass and flower and bird, where darkness and foulness were before; when we teach the children to dance and play and enjoy themselves—alas! that it should ever be needed—we are trying to wipe off the smudge, and to lift the heavy mortgage which it put on the morrow a much heavier one in the loss of citizenship than any community even the republic can long endure. We are paying arrears of debt which we incurred by our sad neglect, and we could be about no better business.

Let us give the children back their childhood, their right to worship the beautiful which holds open the gate to heaven and then ask boldly for their manhood to help us on toward better days. They will not withhold it.

Years ago when conscience-stricken we began to see things in their true light in New York, there was a great meeting of clergymen and laymen of all denominations in Chickering Hall to discuss ways and means of getting hold of the mighty multitude in the tenements that was drifting away from church and truth. They talked wisely—more or les—about it, but as to the fact they all agreed. In the midst of the discussion a man sprang to his feet and cried out: "You are all blind! How shall these men and women ever understand the love of God you speak of, when they see only the greed of man!"

It was as if Paul had spoken and scored the tenement house builders. The meeting went home to think. That man went home to show the faith that was in him. He built the first and the finest model tenements and gave the people homes. There is nothing to compare with the Riverside tenements in Brooklyn even today. They have a garden, sandhills for the children, home and happiness for them at all events. The way to the understanding of the love of God has been left open. No slum landlord blocks it. What else is the love of God but the love of all he has made beautiful in this world? Man has marred enough. Let the children dream their dreams; do not let him mar them also.

"I would like to be a queen," wrote a little girl from one of the tall Jewish tenements on the East Side in her composition book, "and sit in my palace with diamonds all around me, and own the city and eat with the king good food.

"I would wear the diamond crown on my head and read good books in my palace, and when the children would come in I would give them good fruits. I would have many servants to keep my palace clean and sweep the floor while I am away with the king for a walk.

"I would have money, all that I would need to make me happy."

My little friend may never wear a diamond crown on her head and it does not matter if she does not. She will not be happier for that. But her dream will come true if some day she is queen of her own home, even if she has to sweep the floor herself. To that we can help her by moving the snags away that would hinder, and let us be glad that the chance is ours, for of happy homes the happiness of our country is built.—Jacob A. Riis.

For The Children.

THE LOVABLE CHILD.

Frisky as a lambkin,
Busy as a bee—
That's the kind of little girl
People like to see.

Modest as a violet,
As a rosebud sweet—
That's the kind of little girl
People like to meet.

Bright as is a diamond,
Pure as any pearl—
Every one rejoices in
Such a little girl.

Happy as a robin,
Gentle as a dove—
That's the kind of little girl
Every one will love.

—Emilie Poulsson.

THE THREE MESSENGERS.

A king who was once very ill desired to convey the news to his son, who was in a distant country. He called three fleet messengers before him and bade them hasten to the prince with the information of his condition. He instructed each to go on a different road, so that if one or two failed to complete the journey his purpose would not be defeated. Though the three roads passed through different countries, the distance for each messenger to run was the same.

On the third day the first messenger entered the city to which the king's son had journeyed. It was high noon when he arrived, and the blazing sun beat pitilessly upon his head. His face was steaming with dusty sweat. His clothes were covered with dust, and he presented a forlorn appearance. But his speed slackened not until he stood in the presence of the prince, and delivered the king's message.

The prince asked him about the country through which he had passed. But he was unable to tell what it contained. Having delivered the message, the courier sought water and refreshed himself, then was strengthened with food and sleep.

Late in the afternoon of the same day the second messenger entered the prince's city. He was neat and clean, for he had paused at the river and washed himself. Thus he appeared before the prince and delivered the king's message. The prince asked him also about the country through which he had passed.

"It is a beautiful country," he told him. "The fields are green with growing corn, and the trees red with ripening fruit. The deep forest is filled with many kinds of singing birds. The animals are many and are not afraid."

In the cool of the evening the third messenger arrived. His clothing was spotless and his step light and buoyant. He, too, had stopped at the river and washed himself, and had rested until he had regained his strength. The prince asked him the same question about the country he had passed through that he had asked the others. The third messenger was able to give a good account of it all, for he said to the prince:—

"I entered the fields and ate of the corn; it was sweeter than any corn I have eaten. I also went to the fruit-trees and ate of the fruit. It was more delicious than any fruit I have ever seen, and far more beautiful. As I passed along I listened to the singing of the birds. It was choral music such as would please the prince, and to prove my estimate of the song birds, I took time to capture one of them for you." Thereupon he produced the bird, which, when it was caged, sang sweet melodies far beyond the messenger's description of it.

On the following day, just before the messengers began the return journey, the prince called them before him. "I wish to reward the most faithful messenger with this," he announced, holding up a chased gold ring set with a ruby.

"The information about the country through which you passed I appreciate. The gift of the rare songster from the depths of forest I shall ever enjoy." He then handed the ring to the first messengr, saying, "But the first duty of a messenger is to deliver his message."—Kind Words.

HABIT FORMING.

Character is made up largely of habits. Add to one's habit his conscious, deliberative acts, and you have about all he is worth. If you boys and girls could only appreciate this fact it would be worth millions to you—not in money, but in real satisfaction and happiness. Habits are not purchased; they are not bestowed; they are not found; neither are they gotten hook or crook. Habits are grown just as flowers and fruit. Now if you are willing to go into the growing business you can raise a splendid crop of habits that will pay you immensely. Of course, to grow anything requires attention and care, apparently more now than ever before. Time was when a man put out an orchard and then forgot it until it began to bear. Now it is quite different. It seems harder now to produce a good apple, and the tree must be pruned and sprayed with greatest pains. But it pays.

If you are willing to grow habits, good and well. Carry a habit while it is growing, and after a while it will remit the favor and carry you. Farmer Jones's colt required careful raising. At first he could pick it up and carry it about. It had to be fed, protected and petted, but all that time it did nothing to pay for its keep. Did the owner despair? Not in the least. One night after the colt had grown to fillyhood the farmer's daughter became suddenly and dangerously ill. "Quick! to the doctor!" But the physician was three miles distant and the other horses were all away. The son rushed out, leaped to the filly's back, and with the speed of the wind galloped out in the night. In half an hour the doctor was on hand and the loved one was saved. The colt paid for itself at last.

That is exactly the case with habits. At first you have got to carry them. Time and again you forget to do the thing intended until one becomes discouraged and wonders if it really pays. But stick to it long enough and sometime the performance of that thing will slip imperceptibly from the realm of conscious act to the field of unconscious deed. You carry a habit long enough and in time it will return the compliment and carry you. At that moment you lose control of it; it then waits upon you, becomes your bodyguard, your attendant, your servant. You can imagine how strong, how useful, how happy one would be, surrounded by a great number of dutiful and good servants always doing the best thing for their superior. That is just the situation of one who has grown a large number of good habits. They become his ministering angels, constantly lifting him over the hard places lest he dash his foot against a stone.—N. W. Christian Advocate.

AMERICA.

O beautiful for spacious skies,
For amber waves of green,
For purple mountains' majesties
Above the fruited plain.
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thy every flaw,
Confirm thy soul with self-control,
Thy liberty in law.

O beautiful for heroes proved
Who more than self their country loved
And mercy more than life.
America! America!
May God thy gold refine
Till all success be nobleness
And every gain divine.

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam,
Undimmed by human tears!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

—Katherine Lee Bates.

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